

EARLY PIETY,
EXEMPLIFIED
IN THE
Life and Death

OF
Mr. Nathanael Matber,

WHO

Having become at the Age of
Nineteen, an Instance of more
than Common

Learning and Virtue,

Changed Earth for Heaven, *Oct. 17. 1688.*

Whereto are added,

Some Discourses on the true Nature,
the great Reward, and the best
Season of such

A WALK WITH GOD

as he left a Pattern of.

The Second Edition.

With a Prefatory Epistle by *Mr. Matthew Mead.*

L O N D O N,

Printed by *J. Astwood* for **John Dunton** at the
Black Raven in the *Poultry*, 1689.





To the READER.

OF all Reading, History hath in it a most taking Delight, and no History more delightfull than the Lives of good Men, it being not only pleasant, but profitable; and so while other Pleasures become a Bait to Vice, this becomes a Motive to Virtue. It may be said of such Lives as that Excellent Mr. Herbert said of Verses,

A Life may find him who a Sermon flies,
And turn delight into a Sacrifice.

Thou hast here a rare History of a Youth, that may be of great use and advantage both to Old and Young: That the Aged seeing themselves out-done by Green years, may gird up their loyns, and mend their pace for Heaven; and that Young ones may be so wrought into the love of Religion, as it is Exemplified in this holy Person, as to endeavour with all diligence to write after his excellent Copy.

It is a great Work to die, and to die well is a greater; and no Work calls for

To the Reader.

greater diligence than this, because the Errors of the first work can never be corrected in a second. One great reason why this duty is seldom well done, is because we grudge Time to do it in, and leave it to be done at once. It is never like to be well done, unless it be always doing; and therefore we should, in Conformity to that great Apostle, die daily.

This was the practice of this young Disciple, who among all his other Learning (wherein for his time he excelled most) had in Nineteen years so perfectly learned this Lesson, that the wise God saw it fit he should take out.

About Fourteen years old he did dedicate himself wholly to God and his Service, and entred into a Solemn Covenant with God to that purpose: which as he did not begin rashly, and without great deliberation; so he did not transact it slightly, but with great sense and seriousness: The Matter and Form of which Covenant you have in this ensuing Narrative, signed with his own Hand, according to that word of the Prophet, (Isa. 44. 5.) One shall say, I am the Lords, and another shall call himself by the name of Jacob, and another shall subscribe with his hand to the Lord. And with what care and Conscience he performed

To the Reader.

formed this Covenant, in Fasting, in Prayer, in Watchings, in Self-Examination, in Meditation, in Thanksgiving, in Walking with God in all, is fully witnessed in what follows, which shews that he was a true Nathanael, an Israelite indeed in whom was no guile. Not like those Israelites which the Prophet reproveth, for that they flattered God with their Mouth, — lied to him with their tongues, their hearts not being right with him, nor stedfast in his Covenant. For having once given up himself to God, He kept the ways of the Lord, and did not wickedly depart from his God.

When his worthy Father (my dear Friend) was pleased to send this Narrative to me, I confess I could not read it without great Reflection and Shame: Thought I, God will not gather his Fruit till it is ripe, and therefore I live so long; nor will he let it hang till it is rotten, therefore Nathanael dyed so soon. We are not sent into the World meerly to fill up a Number of years, but to fill up our Measures of Grace, and whenever that is done, our time is done, and we have lived to Maturity, and so did this Youth, and therefore came to his Grave in a full Age (tho at Nineteen) like as a Shock of Corn comes in in his season.

To the Reader.

The following History is written by his own Brother, (a worthy Minister) the fittest of any for such a Province, the nearness of Relation occasioning that Intimacy which others could not easily have. In what he hath done herein, he hath deserved highly of all who love Goodness and Virtue, having used great Faithfulness, and great Modesty: Great Faithfulness, and that both to the Dead and to the Living; To the dead, in raising up the Name of such a Brother; and to the living, in giving us a Narration of his Life, without an Oration in his Praise; which indeed was altogether needless, when it was so fairly written by himself, for his own works praise him in the Gates. And he hath used great Modesty, in speaking for the most part out of the Journal of the Deceased, so that it is the dead who speak while the living writes. And since his End is more to provoke to Imitation than to bespeak Admiration, How greatly doth it concern them into whose hands this Narrative shall happily fall, to joyn earnest Prayer and diligent Endeavour together in following this great Example, otherwise he that gave it, and he that writes it, will both rise up in judgment against an unteachable Generation.

London, June
17. 1689.

Matthew Mead.

TO



To the READER.

IT is not for me to say much of the Person who is the Subject of the ensuing History, for that I am his younger Brother. I have read a Letter (dated October 25. 1688.) written to his and my ever honoured Father, wherein are these Expressions.

“Never could Parent have cause of
“more comfort in a Child, than you
“have in that Son of yours. I have
“seen his private Papers, and in them
“such an Instance of a Walk with
“God, as few ancient Ministers per-
“haps have Experience of, especially
“for the three last years of his Life,
“I find that he maintained a course
“of wonderful Devotion, Supplication
“and Meditation every day; that so-
“lemn Humiliations and Thanksgiv-
“ings in secret, were no strangers to
A 4 “his

To the Reader.

“his Practice, that he would be often
“thinking with himself, What shall
“I do for God? And in a word, that
“Dr. Owen’s Book about Spiritual-
“Mindedness, has been in a very rare
“manner transcribed into his Con-
“versation.

“He has bin for his years a great
“Scholar, but a better Christian. The
“Life of the famous young Janeway,
“I think, has not more of Holiness
“illustrious in it, than that of your
“dear Nathanael’s.

“I write these things, because I
“judge you have no greater Joy.
“Some Eminent Ministers here, have
“maintained a pleasant, intimate, fa-
“miliar Conversation with him, and
“the Character which they gave of
“him, is very Extraordinary.” Thus
that Letter.

I have likewise heard my Father say,
that he was more grieved for the loss
which the Church of God has sustained
in the death of that my Brother, than
for his own loss thereby.

When

To the Reader.

When I parted from him not a year ago, I hoped that would not have been my Ultimum Vale; but I now lament my unhappiness, in that I gain'd no more by him: And yet must acknowledge, that the little understanding which God has given me in the Hebrew or Greek Tongues, was by that my Brother as the instrument: So that I have cause whilst I shall live, to honour his Memory. His Death makes me remember the Poets words,

"Ον φίλῳ Θεὸς ἀποθνήσκει νέος.

I cannot but know, that if I should not fear and serve the God of my Brothers, and of my Fathers, and of my Grand-Fathers, the nearest Relations I ever had in the World, will be Witnesses against me at the last day. The Lord give us a joyful meeting in the day of Christ.

*London, February,
5th. 1689.*

Samuel Mather.

THE



THE INTRODUCTION.

MY Reader will quickly discern *what* it is that I attempt the doing of ; and I suppose he will then see no occasion of enquiring *Why*. The *Apology's* wherewith Writers usually fill the *Prefaces* of their Books, *Do come of Evil* ; either the Vanity of the *Composers* is discovered, or the Candour of the *Perusers* questioned in them. That I Write the *Life* of a *Christian*, cannot be faulted by any one who Considers, That the *Lives* of Pious Men have been justly esteemed among the most useful *Histories* which the Church of God Enjoys ; or that the *best Pens* in the World have been employ'd in thus helping the *Just* unto *Eternal Memory*. Our Lord will have as mean a thing as one Act of Devotion and Charity, in a poor *Woman*, to be mentioned wherever His *Gospel* comes. That I write the *Life* of a *Brother*,

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ther, will not be reckoned absurd by them who understand what *Patterns* I have, both *Ancient* and *Modern*, for my doing so. *James Faneway* among the rest has had our Thanks for what an Account he has given of his Brother *John*. Indeed; if I should not thus Raise up for my departed Brother a Name in *Israel*, I were not worthy to *Wear a Shoo*, or to have a *Face unspit upon*. My *Natural Relation* to him doth oblige me to bestow an Epitaph upon his Grave; that the Survivers may not forget whose Dust they tread upon: But I am by (that which *Ambrose* calls) a *Greater and Better Fraternity*, concerned to Embalm the Memory of One, who maintained such a *Walk with God*, as he did until *God took him to Himself*. It has been observed, That they who *Live in Heaven while they are on Earth*, often *Live on Earth after they are in Heaven*. It were lawful for me to desire and Study such a thing on the behalf of my Brother, whose *Early Piety* is at once my own *Shame and Joy*: But I pursue an higher End than this, designing rather to procure *Followers*, than to bespeak *Admirers* of this good Example: That this is my *Main Scope*, in what I am now doing of, I declare sincerely and very solemnly.

And

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And hence I have not here made an *Oration* in his *Praise*, but given barely a *Narrative* of his *Life*, and this mostly by Transcribing of his own *Memorials*, in all affecting the *plain style* of a *Just Historian*. I do therefore Address this *Exemplary Life* unto the young People of *New-England*, and especially unto those of *North-Boston*, who are the *Lambs* that I have Received a peculiar Charge from the Lord *Jesus* about the *Feeding* of. To you do I present this *Mirror*, wherein you may see the Exercises of a *Virtuous Youth*, not only *prescribed*, but also *practised* before your Eyes: You shall see, as what *should* be done, so what *may* be done by a *Young Person*, in order to *Everlasting Felicity*; see him and hear him as *One come from the Dead*, saying, *Do as I have done*. The *Father* of him whom I describe has Laboured exceedingly for the *Conversion of the Rising Generation in New-England*; and his *CALL* to them has been Printed and Reprinted here among us. Tho' the News of a *Sons* Death must needs be afflictive to him, when he shall have the Report of it arriving to him in the other *England*, yet I make no doubt, but his Parental Grievs will be not a little Mitigated, when he shall behold *that*
Son

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Son thus Renewing his CALL by *speaking* after he is Dead. This Young Man did *pray* much for you, while he was Alive, that you might be truly Convert-ed unto God ; he does *preach* now to you, from the *Grave*, or rather from the *Sky*, that you would *Remember your Creator in the dayes of your Youth*. I wish that he may (to use *Chrysostoms* Phrase) become a *Brother* to you by *Faith*, as he is to me by *Blood*: And I extend this my wish with a most Affectionate Application to the Young Gentlemen, who belong to the *Colledge* which he was a Member of. As you have had in his *Father* a *Rector*, whose Generous and Expensive Cares have not been for your disadvantage ; so you have in his *Diligence* and his *Devotion*, a *Copy* which is not altogether unworthy of your Imitation : I am setting before you the *Exercises* and *Accomplishments* of a *Scholar*, whose chief Study it was, to be *Wise unto Salvation* ; a *Scholar*, who Laboured while he was Learning all other things, not to be Ignorant of Him, *Whom to know is Life Eternal*. I am not without Hope, that some of you will now resolve as *Jerom* did when he had read the Life of *Hilarion*, shutting up the Book and saying, *Well, here shall be*

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be the Champion whom I will follow : When you come to Dye, you will certainly commend such a *Life* as his; God grant that none of you may then have cause to sigh, *Qualis Artifex pereo !* Or to complain, *Surgunt Indocti & rapiunt Cælum ; Nos cum nostris Doctrinis mergimur in Infernum.* That Great Man *Hugo Grotius* near his End professed, That he would gladly give all his Learning and Honour for the Integrity of a *poor Man* in his Neighbourhood, that spent *Eights Hours* of his Time in Prayer, *Eight* in Labour, and *Eight* in Sleep and other Necessaries ; and unto some that applauded his Marvellous Industry, he said, *Ah, Vitam perdidisti operose nihil Agendo !* But unto some that asked, the best Counsel which a Man of his Attainment could give, he said, *Be serious.* 'Tis with this Counsel that I humbly offer you the ensuing History.

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THE



THE
LIFE and DEATH
OF

Mr. *NATHANAEL MATHER.*

I Write the *Life* and *Death* of a Young Man, whose Ornament will awaken in the Reader, an Enquiry like that which the Atchievements of *David*, produced concerning him, *Whose Son is this Youth?*

To Anticipate that Enquiry :

Nathanael Mather had for his Grand-Fathers Two of *New-England's* Fathers, the Famous *Richard Mather*, and the not less Famous *John Cotton*; whose Names have been in the Church of God, as an Ointment powred forth, and whose Lives bear no little Figure in the *Ecclesiastical Histories*

ries of our *English Israel*. His *Parents*, being yet living, it's too soon to give them their Character; yet I may venture to say, It's no disgrace unto him in the Opinion of Men that love *Learning* and *Virtue*, that he was the Son of *Increase Mather*, the well known Teacher of a Church in *Boston*, and Rector of *Harward Colledge* in *New-England*. What *Gregory Nazianzen* judged not improper to be said about his yet surviving *Father*, in his Funeral Oration upon his Deceased *Brother*, I may without any culpable Adulation on this occasion, say of him, *He is another Aaron or Moses in the house of his God.*

Our *Nathanael* was born on *July 6th. 1669.* which I find him Recording in his *Diary*, when he was fourteen Years Old, with such an humble Reflection there-upon, *How little have I improved this time to the Honour of God as I should have done!* He wanted not the Cares of his Father to bestow a good *Education* on him, which God blessed for the *Restraining* him from the lewd and wild Courses by which too many Children are betimes resigned up to the possession of the Devil, and for the *Furnishing* him with the Accomplishments as give an Ornament of Grace un-

the Head of Youth. He did *Live* where he might Learn, and under the continual Prayers and Pains, of some that looked after him, he became an Instance of unusual *Industry*, and no Common *Piety*; so that when he dyed, which was *Octob. 17th. 1688.* he was become in less than twenty years, *An Old Man without Gray hairs upon him.*

To those *two* Heads, with a sorrowful Addition of a *Third*, I shall confine my account of this Young Man; in which the *Picture* to be now drawn, has nothing but the *Truth*, and at least so much of *Life* in it, as to look upon every Reader, yea *speak* unto him, saying, *Go and do likewise.*

I. His INDUSTRY.

He was an hard *Student*, and quickly became a good *Scholar*. From his very Childhood, his *Book* was perhaps as dear to him as his *Play*, and hence he grew particularly acquainted with *Church-History*, at a rate not usual in those that were above thrice as Old as *He*. But when he came to somewhat more of *Youth*, his Tutor (who now writes) was forced often to Chide him to his Recreations, but never that I remember for
a them.

them. To be *Bookish* was natural unto him, and to be *plodding* easie and pleasant rather than the contrary. Indeed he afforded not so much a *Pattern* as a *Caution* to young Students ; for it may be truly written on his Grave, Study kill'd Him. The *marks* and *works* of a Studious Mind were to be discerned in him, even as he walked in the Streets ; and his Candle would burn after *Midnight*, until, as his own Phrase for it was, *He thought his bones would all fall asunder*. This was among the passages once noted in his Diary.

10 M. 26 D. three quarters of an hour after 12 at Night.

“ After the many wearisom *hours, days,*
 “ *months, nay, years,* that I have spent in
 “ humane Literature ; and after my many
 “ toilsom Studies in those Hours,
 “ when the *General silence* of every House
 “ in Town, proclaimed it high time for
 “ me to put a stop unto my working
 “ Mind, and urged me to afford some Rest
 “ unto my *Eyes,* which have been almost
 “ put out by my Intenseness on my Studies ;
 “ after these, I say, and when I
 “ am ready to do it : Oh how unwilling
 “ am I to do it, considering ; *How little*
 “ *I have served God in the day !*

While

While he thus *devoured Books*, it came to pass that *Books devoured him*. His weak Body would not bear the *Toils*, and *Hours*, which he used himself unto; and his Neglect of *Moderate Exercise*, joyned with his Excess of *Immoderate Lucubration*, soon destroyed the *Digestion* which his Blood should have had in the last *Elaboration* of it: by that time sixteen *Winters* had snow'd upon him, he began to be *Distempered*, with many *Pains* and *Ailes*, especially in some of his *Joynts*, which at last were the *Gates of Death* unto him; not without such very afflictive touches of *Melancholy*, too, as made him sometimes to Write himself, *Deodatus Melancholicus*. This was his way of *living*, shall I say, or of *Dying*? And the *success* of this Diligence was according to the *Temper* of it *Great*. When he was but *Twelve Years* Old he was admitted into the *Colledge*, by strict *Examiners*: And many Months after this passed not, before he had accurately gone over all the *Old Testament* in *Hebrew*, as well as the *New* in *Greek*, besides his going through all the *Liberal Sciences*, before many other designers for *Philosophy* do so much as begin to look into them. He Commenced *Bachelor of Arts*, at the Age of Sixteen,

Sixteen, and in the *Act* entertained the Auditory with an *Hebrew Oration*, which gave a good Account of the Academical Affairs among the ancient *Jews*. Indeed the *Hebrew Language* was become so Familiar with him, as if (to use the Expression which one had in an *Ingenious Elegy* upon his Death) he had apprehended it should quickly become the *only Language* which he should have occasion for. His *Second Degree* after seven years being in the Colledge, he took just before Death gave him a *Third*, which last was a promotion infinitely beyond either of the former. He then maintained for his Position, *Datur Vacuum*; and by his Discourse upon it (as well as by other *Memorials* and *Experiments* left behind him in Manuscripts) he gave a specimen of his Intimate Acquaintance with the *Corpuscularian* (and only right) Philosophy. By this time he had informed himself like another *Mirandula*, and was admirably capable of arguing about, almost every Subject that fell within the Concernments of a Learned Man. Not only *Philosophy* but also *Divinity* did he now own a *Body* of: The Difficulties of the *Mathematicks* he had particularly overcome, and the abstruse parts both of *Arithmerick* and *Astronomy*, were grasped in his Knowledge.

His

His Early *Almanack*, and *Calculations* do something, but the *MSS. Adversaria*, left behind him in his Closet, much more, speak such attainments in him: His *Cronology* was exact unto a wonder, and the State of *Learning* with the *Names* and *Works* of Learned Men, in the World, this *American Wilderness* hath few that understand as well as he. Besides all this, for the vast Field of *Theology*, both *Didactick* and *Polemick*, it is hardly Credible how little of it his Travel had left unknown. *Rabbinick learning* he had likewise no small measure of; and the Questions referring unto the *Scriptures* which *Phylology* is conversant about, came under a very Critical Notice with him. Indeed he was a Person but of few words, and his *Words* with his *Looks* made the *Treasure* in him wholly unsuspected by Strangers to him; yet they that were intimately Acquainted with him, can attest unto the Veracity of him that giveth this Description; and there are no mean Persons who will profess with Admiration, That they could scarce encounter him in any Theme of Discourse which he was not very notably acquainted with.

But the *Bark* is now split in which all these Riches were stowed. A Spanish

B wrack

wrack hath not more *Silver* than the Grave of such a Young Man hath *Learning* buried in it. Indeed these things, *Mortis Erunt* ; perhaps they dyed with him : But there is a more *Immortal* thing to be observed in him ; and that is,

II. His P I E T Y.

Tho' a *fine Carriage* was the least thing that ever he affected, yet a *Good Nature* made him dear to those that were familiar with him. He was always very obliging and officious, and more ready to do, than others could be to ask a good turn at his hands : But he was above all happy, by being *Early in pure Religion*.

The Common Effects of such a *Pious Education*, as the Family in which he lived afforded unto him, were seen even in his Childhood ; and *secret Prayer* became very betimes one of his Infant Exercises. He does in his MSS. particularly take notice of a *Scripture Copy* set for him when he learned to *Write*, as a thing that had much Efficacy on him ; but when he was *Twelve* (or more) Years old, more powerful Convictions did the Spirit of God set home upon him than he had been used unto ; some Records therefore I find in his Papers, with this Clause in the Head of the

the

the Account, *Rejoyce O my Soul, for the Lord has dealt bountifully with thee.* Now it was that he allowed his Pen to write these, among other Expressions of his Trouble about his Estate.

Feb. 19. 1682.

“What shall I do? *What shall I do to be sav'd?* Without a Christ I am *undone,*
 “*undone, undone* for Evermore! O Lord,
 “let me have *Christ,* tho' I lye in the Mire
 “for ever! O for a Christ! O for a Christ!
 “a Christ! Lord, *Give me a Christ or I dye!*

It was now another of his Registred Meditations.

“I have been in a Great Hesitancy,
 “whether I should choose *Jesus Christ,* for
 “my Prophet, Priest and King, with all
 “his *Inconveniencies,* to take up my *Cross*
 “and follow him: Wherefore I do now
 “take him as mine; my whole Christ, and
 “my only Christ; and I am resolved to
 “seek him. All that I have shall be at his
 “*Service,* and all my *Members,* and all my
 “*Powers,* shall endeavour his Glory.

And yet again there were these Considerations in his Mind.

“Had I not better seek the Lord
 “Christ, while I have a *Time* of Prospe-
 “rity and Peace, while he offers himself
 “to me, saying, *Come unto me, and I*
 “will

" will save thee, and lay all thy Burdens up-
 " on me, and I will sustain thee : Than in
 " Affliction to cry, and not be heard?
 " when he stretcheth forth his Hand and
 " says, *Believe on me and thou shalt be sa-*
 " *ved*; and now to Day he offers himself,
 " shall I refuse, and say, Lord, *To Mor-*
 " *row*? No surely. And these pathetic
Groans then likewise got a Room in his
 Papers.

" O that I had a *Christ*! O that I had
 " Him who is the *Delight* of my Soul!
 " Then, O then I should be perfectly
 " Blessed, and want no food that would
 " make me so!

This is a Copy of the Passages then Recorded in this Young Believers Diary.

Thus did he now Labour to affect his
own Soul with his *own State*, and leave things
 no more at *peradventures* between God
 and him. He read many favourable Books
 about *Faith*, and *Repentance*, and *Conver-*
sion, and he Transcribed many Notes
 therefrom, not resting satisfied within
 himself, until he had some experience of
 a true *Regeneration*. Among other work-
 ings of his Heart at this Age, his Papers
 have such things as these.

" Reasons for my speedy closing with Je-
 " sus Christ.

" *First,*

“ *First*, It’s the *Command* of Jesus Christ,
“ that I should come unto him.

“ *Secondly*, Jesus Christ *Invites* me also
“ in *Matt. 11. 28. Come unto me.*

“ *Thirdly*, He hath laid me under ma-
“ ny *Obligations*, to turn unto him, in
“ that he hath recovered me from *Sick-*
“ *ness* so often, and now given me a cu-
“ rious *Study*.

“ *Fourthly*, In that I have vow’d unto
“ the Lord, if he would do so and so for
“ me, I would make a solemn *Covenant*
“ with him, and endeavour to serve him.

And again elsewhere.

“ O that God would help me to seek
“ Him while I am *Young*! O that he
“ would give unto me His *Grace*! How-
“ ever, I will lay my self down at his
“ Feet. If he *Save* me, I shall be happy
“ for ever; if he *Damn* me, I must Justi-
“ fie him. O thou Son of God, have mercy
“ on me! I know not what to say, but I
“ will take thee at thy Word: Thou
“ sayst, *Come unto me*; my Soul answers,
“ Lord, at thy *Command* I will come.

He thus continued following hard after
God, enjoying and answering many *strive-*
ings of his Holy Spirit until he was about
Fourteen Years Old.

In this time he did not a little acquaint
B 3 himself

himself with *profitable Godliness*, being frequent and fervent in his *Prayers* to God upon all occasions, and careful not only to *hear Sermons*, but also to consider after them *what Improvement he should make of what he heard*. Not only his *Prayers*, but his *Praises* too now took notice of even the smallest Affairs before him. I know not whether you can see any thing *Childish*, I am sure I see something *serious*, in a passage or two that I shall fetch out of his *Diary*, written when he was about *thirteen* years old: On *March 13.* he wrote, *This day I received of my Father, that famous Work, The Biblia Polyglotta, for which I desire to praise the Name of God:* Again on *June 29* he wrote, *This day my Brother gave me Schindlers Lexicon, a Book for which I had not only longed much, but also prayed unto God: Blessed be the Lords Name for it.* The Thoughts of *Death* also now found a Lodging in his Heart, and he Rebuked himself because he had been so much without them. Tho' at this Age for the most part, Persons think of any thing, every thing more than of *their dying day*. And his writings discovered him to be peculiarly affected with that Ancient *History* (or *Apologue*) of him who after a dissolute and ungodly *Youth*, going to repent in Age,
heard

heard that Voice from Heaven to him,
Des illi Furfurem cui dedisti Farinam: The
 Devil had thy *Flower*, and thou shalt not
 bring thy *Bran* to me.

Self-Examination was also become one of
 his Employments; and once particularly
 in one of his *Diaries*, he does thus ex-
 press himself.

April 8. 1683.

“ This Morning I was much cast down
 “ with the sense of my Vileness. I Ex-
 “ amin’d,

“ I. What *Sins* I had that were not
 “ Mortified: 1. My sin of *Pride*. 2. My
 “ sin of *Unthankfulness*. 3. My not im-
 “ proving the *means of Grace*, as I ought
 “ to do.

“ II. What *Graces* I find need of. 1. *Con-*
 “ *verting and Regenerating Grace*. 2. *Hu-*
 “ *miliation* for my many Sins against such
 “ a good God as the Lord is.

“ III. What *Mercies* I had received,
 “ for which I desire to bless the Lords
 “ Name. 1. He hath given me to be
 “ born of *Godly Parents*. 2. I have al-
 “ ways had the *means of Grace* lengthen’d
 “ out unto me. 3. The Lord hath gra-
 “ ciously pleased to give me some *answers*
 “ of *Prayer*. 1. As to the lengthning out
 “ of my *Health*. 2. As to the Increase

“ of my *Library*, What shall I render to
 “ the Lord for all his loving kindness
 “ towards me? I resolved to *Dedicate* my
 “ self wholly to God and his Service.

And he did accordingly.

This Year did not roll about, before he had in a manner very solemn entred into *Covenant* with God. This weighty and awful thing was not rashly done by him, or in a sudden *Flash* and *Pang* of Devotion: He *Thought*, he *Read*, he *Wrote*, and he *Prayed* not a little before this Glorious Transaction between God and him, and upon Mature Deliberation, he judged it most adviseable for him to make his *Covenant* with God as *Explicit* as *Writing* and *Signing* could render it; that so it might leave the more Impression upon his *Heart* and *Life*, and be an Evidence likewise, which in Temptation or Desertion he might have recourse unto: Wherefore he set apart a *Time* for (I think) secret *Fasting* and *Prayer* before the Lord, and then behold how this *Young Man* counting it high time for him to be bound out unto some *Service*, took a course for it: He subscribed an holy *Covenant*, of which this was the *Matter*, this the *Form*.

“ The *Covenant* between God and my
 “ Soul

“ Soul, renewed; confirmed, and signed,
“ Nov. 22. 1683.

“ *Whereas* not only the *Commands* of
“ God, [who hath often called upon me,
“ by his *Word Preached*, to give up my
“ self, both Body and Soul, to be at his
“ Disposal, which *calls* by the publick
“ Ministry, were enough to engage me
“ unto this] but also the *Christian Reli-*
“ *gion* which I profess, and my *Baptism* in
“ which I took the *Lord* to be my God,
“ and promised to Renounce the *World*,
“ the *Flesh*, and the *Devil*, and to dedi-
“ cate my self unto the *Service, Work*, and
“ *Will* of God, do bind me hereunto; *In*
“ *that* God is *such a God* as deserves this,
“ yea infinitely more than this, at my
“ hands; my *Creator*, the Fountain of my
“ Being; my *Preserver*, my Benefactor,
“ my *Lord*, my Sovereign, my Judge;
“ He in whose Hands my *Life*, my Breath,
“ and all my concerns are; He that doth
“ *protect* me from all Dangers, and *supply*
“ me in all wants, *support* me under all
“ Burdens, and *direct* me in all streights;
“ He alone that can make me *happy* or
“ *miserable*; He alone that can *save* me
“ or *damn* me; He alone that can give
“ inward *Peace* and *Joy*, that is my
“ Friend, my God; *In that*, Self-Dedica-
“ tion

“tion is the Creatures Advancement;
 “these *First-fruits*, if in Sincerity, put-
 “ting upon me a Gloriousness and Excel-
 “lency.

“*In that* Felicity hereafter depends up-
 “on my dedicating of my self unto God
 “now.

“*In that* this is the highest piece
 “of *Gratitude* I am capable of expressing
 “unto God, and I know no better way
 “to Obey the *Will* of God, than first to
 “give up my *self* unto him.

“And *whereas* the *Mercies* which the
 “Lord hath been pleased graciously to
 “bestow upon me, are so many, that
 “even *bare Morality*, doth shew me that
 “I can never enough requite one that
 “hath done so much for me, except by
 “giving up my *self* wholly to him.

[1669]

“*Whereas* God hath given me a Godly
 “Father and Mother.

[1674]

“*In that* when I was like to dye, being
 “twice sick of a *Feaver*, God was plea-
 “sed to bless means for my Recovery,
 “and lengthen out the Thread of my Life.

[1675]

“*Whereas*, when I by an Accident fell
 “down, and had like to have been depri-
 “ved

“ ved of the use of my *Tongue*, God was
“ in his good Providence graciously plea-
“ sed to give me the use of it.

[1678]

“ *Whereas*, when I was sick of the *Small-*
“ *Pox*, God was pleased to bleſs means
“ for my Recovery.

“ *Whereas*, then I made Promises unto
“ God, that if he would give me my
“ *Health*, I would endeavour to become
“ a *New Creature*, and he hath done so
“ for these *five Years*: And *whereas* God
“ hath of late been bestowing many and
“ wonderful mercies upon me, *What can*
“ *I do less than give up my self wholly to*
“ *him* ?

“ Which now I do.

“ And, O Lord God, I beseech thee
“ to accept of thy Poor *Prodigal*, now
“ prostrating of himself before thee. I
“ confess, O Lord, I have fallen from
“ thee by my Iniquity, and am by nature
“ a *Son of Hell*; but of thy Infinite Grace
“ thou hast promised Mercy to me in
“ Christ, if I will but turn unto thee with
“ all my Heart: Therefore upon the Call
“ of thy Gospel, *I come in*, and from
“ the bottom of my Heart I renounce all
“ thy *Enemies*; with whom I confess I
“ have wickedly sided against thee, firm-
“ ly

“ly *Covenanting* with thee, not to allow
“my self in any known Sin, but con-
“scientiously to use all means which I
“know thou hast prescribed, for the ut-
“ter destruction of all my Corruptions.

“And whereas I have inordinately let
“out my Affections upon the World, I
“here resign my Heart unto thee that
“made it; humbly *Protesting* before thy
“Glorious Majesty, that it is the firm
“*Resolution* of my Heart (and that I do
“unfeignedly desire *Grace* from thee, that
“when thou shalt call me thereunto, I
“may put in *practice* my Resolution)
“through thine Assistance, to forsake all
“that is dear unto me in the World, ra-
“ther than to turn from thee to the
“*ways of sin*; and that I will watch against
“all it's *Temptations*, whether of *Prosperi-*
“*ty* or *Adversity*, lest they should with-
“draw my Heart from thee, beseeching
“thee to help me.

“I renounce all my own *Righteousness*,
“and acknowledge that of my self I am
“helpless and undone, and without *Right-*
“*eousness*.

“And whereas, of thy bottomless Mer-
“cy, thou hast offer'd to accept of me,
“and to be reconciled to me, and to
“be my God, *through Christ*, if I would
“accept

" accept of thee, I do this day *vouch*
 " thee to be the Lord my God. I do here
 " take the Lord *Jehovah*, Father, Son, and
 " Holy Ghost, for my portion and chief
 " Good, and do give up my self *Body*
 " and *Soul* for thy Servant, promising to
 " endeavour to serve thee in *Righteousness*
 " and *Holiness*. I do here also on the
 " bended knees of my Soul, accept of
 " the Lord Jesus Christ as the only and
 " living *Way*, by which sinners may have
 " access to thee, and do here joyn my
 " self in a *Marriage-Covenant* with him.
 " O Lord Jesus, I come to thee, hun-
 " gry, poor, miserable, blind, and na-
 " ked, and a most loathsome Creature,
 " a condemned Malefactor: *Who am I,*
 " that I should be Married unto the King of
 " Glory!

" I do accept of thee for my *Head* and
 " *Husband*, and embrace thee in all thy
 " Offices. I renounce my own *Worthiness*,
 " and do choose thee the Lord my *Righte-*
 " *ousness*. I do renounce my own *Wis-*
 " *dom*, and do take thine for my Guide. I
 " take thy *Will* for my Will, and thy
 " *Word* for my Law. I do here willing-
 " ly put my Neck under thy *Yoke*; I do
 " subscribe to all thy Laws as *Holy, Just,*
 " and *Good*; and do promise to take them
 " as

“ as the *Rule of my Thoughts, Words, and*
 “ *Actions*; but because I am subject to
 “ many *failings*, through frailty; I do here
 “ protest, here before thee, that *unallow-*
 “ *ed miscarriages*, contrary to the constant
 “ bent of my Heart, shall not disannul
 “ this everlasting Covenant.

Nathanael Mather.

It may justly be taken for granted, that
 such a work as this, would have an influ-
 ence into his *Conversation* afterwards;
 and so it had, producing in him, a *Conver-*
sation which became the Gospel of Christ. He
 kept waiting upon God, not only in the
Family, but also under the *Ministry* of two
 that were near a-Kinn unto him; namely,
 his *Father* and his *Brother*, whereby the
 Grace thus begun in him was not a lit-
 tle cherished and promoted: And unto
 all *known sins* he now kept saying, as I
 find once in Short-hand written by him.

To my Lusts.

I have had Communion with you all this
while, but I dare not have so any longer:
Wherefore I renounce all Communion with you
any more; I will cleave to the God that made me.
 But a Year or two after this, it was with
 him, as I have observed it is too com-
 monly

monly with such as are *Converted betimes* unto God. An unhappy gradual *Apostacy* carried him aside from those degrees of seriousness and intenseness in divine things, which he had been used unto: 'Tis possible an entanglement in a Familiarity with some that were no better than they should be, did abate of the *good savour* which had been upon him, and decoy him by *insensible steps* to some vanities (tho' not to any scandalous immoralities) that were disadvantageous to him. For divers *Months* he seemed somewhat, yet not *totally*, much less *finally*, forsaken of that *Wisdom* and *Vertue* which he had before been an example of; but the good Spirit of God will not let go his *Interest* in a Soul of which he hath taken a saving hold. This Young Man soon entertained just resentments of his own declensions, and it was impossible for the most *Badger-tooth'd malice* in the World to aggravate any of his Errors half so much as he did himself in his own Repentance for them. In the Year 1685. God visited him with sore Terrors and Horrors in his *wounded Soul*, the anguish whereof he thought intolerable; yet he made not his condition known to any Body all the while. He could say, *My*
complaint

complaint is not to man, but he made it unto the Lord; This poor man cryed and the Lord heard, and delivered him out of his distresses. He arrived in time unto some settlement and renewal of his *Peace* with God: He confessed and bewailed his own sins before the Lord, and declared his detestation of them, and applyed himself unto the Lord Jesus Christ for Salvation from them all. *Good terms* being thus establish't between the Almighty Lord and this Immortal Soul, he maintained, I think, a constant and an even *Walk with God*, until he dyed. I find now that Language in his MSS: *Let me be as active a Servant of Christ, as I was of Satan heretofore.* For more than the *three last years* of his Life, he lived at a strange rate for Holiness and Gravity, and retired Devotions. He read Mr. Scudders *Christians daily walk*, and Dr. Owen of *Spiritual Mindedness*, and had a restless raging Agony in his Mind until the Methods of Religion advised by those worthy Men, were Exemplified in his own Behaviour. 'Tis a note in one of his Diaries,

“O my great *unprofitableness* under the
 “means of Grace! I have cause to bless God
 “for ever for the Writings of that never
 “enough

“ enough to be admired and loved by me,
 “ Dr. Reynolds, and for the Light I have
 “ received thereby, concerning the *sinful-*
 “ *ness of Sin* ; as also that excellent Book
 “ of him whom I shall always honour, Dr.
 “ Owen of *Spiritual-mindedness*, and Mr.
 “ Scudders *Christians daily Walk*, by which
 “ three Books I have profited more than
 “ by any other (*S. Scripturis exceptis*) in
 “ the World.

He was at first surprized, at the measure of *Spiritual-mindedness*, without which that great Saint, Dr. Owen ! apprehends the *Life and Peace* of Souls to labour under prejudice ; and he thought a Mind swallowed up in such *Heavenly Frames* and Works as were needful thereunto, almost wholly to be despair'd of ; until (as himself a few hours before he dyed said unto me) he deem'd he saw an Instance of such a *Walk with God*, not very far from the place of his abode : To which purpose his reserv'd Papers have a large Discourse, of which this is in the Conclusion : *There might be a greater Progress in Religion, than is commonly thought for. What have I Examples for, but to imitate them ? Abraham is fam'd for believing so strongly, when he had no Example before*

C him :

him : *Let me try and see, whether I having such opportunities may not arrive to as high a pitch in Christianity, as any that I have known.* He then in the *strength* and thro' the Love of God set himself into a vway of strict, secret, laborious Devotion ; vvhereby thô none but God and He fill'd the Theatre, vvhich he acted upon, he vvould be *in the Fear of the Lord all the day long.* He withdrew from the delights of this World, and gave himself up to an assiduous *Contemplation* of God and Christ, and a sedulous endeavour after utmost conformity unto him : Thus he kept *abounding in the Work of the Lord,* until three Years of wonderful *Holiness* had ripened him for eternal *Happiness.*

My Account of him will be an *unfinished Piece*, unless all the ensuing strokes go to make it up. These things he was Exemplary for.

First, He was one that *walked by RULE.* He was very Studious to learn the way of conversing with God in every Duty, and there vvvas a *Rule* which he attended still unto.

In his private Papers, I find a wise Collection of *Rules*, by which he governed himself in the several Duties of Christianity,

stianity, and in all the *Seasons* and *Stations* of his Life. He consulted the best Authors for Instruction in the Affairs of *practical Religion*, and not into *Paper* only, but into *Action* to be transcribed what he most approved; in all which *The Will of God* was the bright Pole-Star by which he steer'd his Course.

The Reader shall enjoy (and O that he would follow) two of this Young Man's *Directories*: One of them was this.

"I. O that I might lead a *spiritual Life*!

"Wherefore let me regulate my Life by
"the *Word* of God and by such Scriptures
"as these.

"1. For regulating my *Thoughts*, Jer. 4.

"14. *Isa.* 55. 7. *Mal.* 3. 17. *Psal.* 104. 34.

"*Phil.* 4. 8. *Prov.* 23. 26. *Deut.* 15. 9. *Eccles.*

"10. 20. *Prov.* 24. 9. *Mat.* 9. 4. *Zech.* 8. 17.

"2. For regulating my *Affections*, Col.

"3. 2, 5. *Gal.* 5. 24.

"For my *Delight*, *Psal.* 1. 2. *Psal.* 37. 5.

"For my *Joy*, *Phil.* 4. 4. *Psal.* 43. 4. My

"*Desire*, *Isa.* 26. 8, 9. *Ezek.* 7. 16. My

"*Love*, *Mat.* 22. 37. *Psal.* 119. 97. My *Ha-*

"*tred*, *Psal.* 97. 10. My *Fear*, *Luk.* 12. 4, 5.

"My *Hope*, *Psal.* 39. 7. My *Trust*, *Psal.*

"62. 8. *Isa.* 26. 4.

"3. For regulating my *Speech*, *Eph.* 4.

" 29. Col. 4. 6. Deut. 6. 6, 7. Psal. 119. 46.

" Psal. 71. 8, 24. Prov. 31. 26.

" 4. For regulating my *Work*, Tit. 3. 8.

" 2 Tim. 2. 12. 1 Tim. 5. 10. Titus 2. 14.

" Mat. 5. 47. 1 Tim. 6. 8. Rev. 3. 2.

" Rom. 13. 12. A&T. 26. 20.

Another of them was form'd into an *Hymn*, the singing of which might produce fresher and stronger *Efforts* of Soul towards *the thing that is good*.

It shall be here inserted.

' *Lord*, vvhat shall I return unto

' Him from vvhom all thy mercies flow ?

' (I.) To me to *live*, it *Christ* shall be

' For all I do I'll do for *Thee*.

' (II.) My Question shall be oft beside,

' *How thou may'st most be Glorifi'd*?

' (III.) I will not any Creature Love,

' But *in the love* of *Thee* above.

' (IV.) Thy *Will* I will embrace for *mine*,

' And every management of thine

' Shall please me. (V.) A *Conformity*

' To *Thee* shall be my *Aim* and *Eye*.

(VI.) *Eja-*

‘ (VI.) *Ejaculations* shall ascend
‘ Not seldom from me. (VII.) I’ll attend
‘ *Occasional Reflections*, and
‘ Turn all to *Gold* that comes to hand.

‘ (VIII.) And in particular among
‘ My Cares, I’ll try to make my *Tongue*
‘ A *Tree of Life*, by speaking all
‘ As be accountable who shall.

‘ (IX.) But *last*, nay *first* of all, I will
‘ Thy *Son* my *Surety* make, and still
‘ Implore him, that he would me bless
‘ With strength as well as *Righteousness*.

Besides these *Rules* which concerned his
whole Walk, he Treasur’d up many more,
that referr’d to this and that *step* in it ;
and it was the predominant care and
watch of his Heart, not to *tread awry* :
Thus one might see a *skilful Christian* in
him. And as he was desirous to live by
Precept, so he was to live by *Promise*
too.

He fell into a particular considerati-
on, how to improve the *Promises* of God in
all the *Occasions* of life ; which is indeed
one of the most *sanctifying Exercises* in the
World.

It was a Proposal vvhich I find he made unto himself.

‘ Let me salute these *Promises* once a day.

‘ 1. For supplying the *wants* of the day, *Phil.* 4. 19.

‘ 2. For Growth in *Grace*, *Hos.* 14. 5.

‘ 3. For subduing my *sins*, *Mic.* 7. 19.

‘ 4. For *success* in my undertakings, *Psal.* 1. 3.

‘ 5. For turning all the Events of the day for *good*, *Rom.* 8. 28.

‘ 6. For Audience of my *Prayers*, *Joh.* 14. 13, 14.

‘ 7. For *strength* to manage all the vvork of the day, *Zech.* 10. 12.

‘ 8. For direction in *difficulty*, *Psal.* 32. 8.

‘ 9. For *Life Eternal*, *Luke* 12. 31. *Joh.* 3. 16.

Besides these tvvo, *Mat.* 11. 28. and *Isa.* 44. 3.

Certainly that Man must quickly grow another *Enoch*, vvho does thus *Walk with God*.

Secondly, He vvvas one that lived in **PRAYER**. He vvvas oft and long in the *Mount with God*: It vvvas his Custom every day to enter into his Closet, and shut his

his door, and pray to his Father in secret. And I guess from some of his Writings, that he did thus no less than *thrice* a day, when he met with no Obstruction in it : Nor did he Slubber over his Prayers vvith hasty *Amputations*, but vvrestle in them for a good part of an hour together.

It vvas a most refreshing Communion vvith God, vvchich his Devotions brought him sometimes unto. Thus in one of his *Diaries*.

Dec. 10.

“ I prayed earnestly unto God, ear- In the Mar-
 “ nestly Petitioning that Jesus Christ gin he
 “ might be my compleat Redeemer. There wrote, Re-
 “ vvas immediately something that did as member
 “ it were perswade me it should be so. this.

Again, Aug. 19.

“ My Thoughts vvere some little vvchile
 “ busied about the *condescension* of Christ
 “ in taking of humane Nature on him ; but
 “ for the most part in *Ejaculations*, and
 “ Acts of Faith on a crucified (ah ! sweet
 “ Word) Jesus. I saw I gained not
 C + “ much

“much by those : Wherefore I addres-
 “sed my self to *solemn Prayer*, and had
 “some *Assurance* in it.

Once more, *Aug. 20.*

“I was much affected in *Prayer*, and
 “exercised (I hope) many Acts of *Faith*,
 “and *Love*, and *Delight* in God. I seve-
 “ral times was breaking off, but I was as
 “it were *constrain’d* to go on in the Duty
 “with much enlargement. *Lord, answer*
 “*me for the sake of Christ.*

Thus under the *Fig-tree* did our Lord
 Jesus often behold this *Nathanael* ; yea un-
 to Prayer he became so habituated, that
 while others can *Sleep* in *Prayer*, he some-
 times would *pray* in *sleep*. He records it
 among his Experiences, that upon assaults
 of *imagined Temptations*, when he has been
 asleep, he has quickly been at Prayer ; and
 so caused the *Phantasms* to leave annoy-
 ing of him.

And *Extraordinary prayer* was also with
 him not altogether *extraordinary*. Tho
 he were a *Bottle* that seemed incapable
 of holding it, yet this *Wine* agreed with
 him very well. As *Young* as he was, he
 knew the Mystery of a Soul *fatning* by
fasting,

fasting, and thriving by hungering and thirsting after Righteousness. He was very inquisitive after the right way to manage a *Day of Fasting and Prayer*, and he would sometimes keep such a day. On *such a day* it was his Custom to make a very particular and penitent *Confession* of all the Sins that he could perceive himself guilty of; and renew his *Covenant* with the Holy One of *Israel*; to this End, he had by him in writing a large *Catalogue* of things forbidden and required in the *Commandments* of God, which was the *Glass* in which he then viewed his wayes; and having found what *Achans* might procure trouble to him, he then fell to stoning of them. One may shape some conjecture at his *Humiliations*, by the *Indignations* with which he spoke, and wrote of the *Vanities* which his *Childhood* had. "I came
"into the World (saith he in one of the Papers penn'd by him on a *day of secret Fasting and Prayer*, October the 17th 1685.)
"without the *Image* of the Holy God
"on my Soul; my Understanding, my
"Will, my Affections, and my *whole Soul*
"were altogether depraved, and wounded.
"ed. When very *Young* I went astray
"from

“ from God, and my Mind was altogether
 “ taken with *vanities* and *follies*; such as
 “ the remembrance of them doth greatly
 “ abase my Soul within me. Of the ma-
 “ nifold Sins which then I was guilty of,
 “ none so sticks upon me, as that being
 “ very young, I was *whitling on the Sabbath-*
 “ *day*; and for fear of being seen, I did
 “ it behind the door. A great Reproach
 “ of God! A Specimen of that *Atheism*
 “ that I brought into the World with
 “ me!

This was more than the more meagre
 and feeble sort of Christians, though much
 older than he, are us'd to do. But *paulo*
majora! There was a Sublimier way of
drawing near to God, which he vvas not
 willing to leave unattempted. He un-
 derstood that *secret days of Thanksgiving*
 had not been unpractised by some vvhom
 he designed to imitate; and therefore he
 vvould make some *Essays* for such an Inti-
 mate *Fruition* of God, and generous *Devo-*
tion to him, as vvould fill such days as
 these.

Hence this I find among the Records of
 his Soul: —

“ *Resolved*, To set apart every two
 “ Months, a *Day* for solemn Examination
 “ and

“and Meditation, to *humble* my self; and
“every two Months to keep a Day of
“*private Thanksgiving*.

But though his Prayers were chiefly *in*, yet they were not confined to his Closet. There were divers Private Praying *Meetings* of younger People in *North-Boston*, which he visited as often as he could; and one of those might peculiarly be called *His*. Yea, it was his desire, though with as little aim to be seen of men as could be, to support all such opportunities of Good among them, that were of the same age with him.

Wherefore I find this among the Notes in his *Diary*:

“*Quest. What shall I do for God?*

“*Ans.* It was suggested to me, to get
“some of my Acquaintance to spend some
“while every *Friday* night in Prayer, for
“the Success of the Work of Grace in
“*New-England*, especially in *Boston*, on
“the *Souls of the Rising Generation*.

“Let me propound this to some serious
“devout young Persons.

Thus was his *Prayer* as it were his *Breath*, and thus he was always fetching of it, until at last it expir'd in *Praise*, *Praise* for evermore.

Thirdly,

Thirdly, He was one that *Thought much* of his *GOD*, and his *END*. There was a sort of *Heaven* formed in the *just Soul* of this Young-man, by the *Thoughts* that were continually sparkling there. He had an unpacifiable Dissatisfaction at himself until good *Thoughts* were lodg'd in him, and *vain ones* were forced to gnash their teeth, and melt away : Nothing would content him, but the bringing of his *Thoughts* into a *Subjection* to the Lord *Iesus Christ*. Wherefore he chew'd much on the excellent Sermon of Mr. *Charnock*, about *Thoughts* ; which he wrote out not only with his hand, but in his heart, and made it the very *Mould* of his gracious Mind. There are none, but very *Renew'd Souls*, that are at great pains in a course of *Meditation* on the things of God. Yet this Young-man, like another *Isaac*, vvas grovvn very expert at it, and frequent in it. It was his manner in the Morning to meditate very seriously and fixedly upon some *Truth*, or some *Text*, for a good part of an hour together. He had collected a good variety of *Subjects* and *Scriptures* to handle in thus communing with himself, and went over more than a little *Divinity* in this transcendent Exercise. Sometimes, when
thus

thus he separated himself to intermeddle with all wisdom, I find him committing his Thoughts, or some breviate of them, unto the durable custody of his Papers; from vvhich *Memoirs* I vvill produce but an Instance or tvvo of many.

August 16. 1685.

“*Med.* about, *The reason I have to love*
“*God*; because of what he has been to
“me, and what he is in himself. And I
“thought, Is not God the *Best Good*?
“Surely then he is worthy to be my
“*Last End*. Has he not been shewing
“many *Mercies* to me? and what! shall
“I not resign up my self to *Live* unto
“God, because of his goodness to me?
“*Much affected with the thoughts of these*
“*things*: And, I hope, I closed with the
“*Motion*.

Again, October 1.

“*Meditated on that*; *If a Man does in-*
“*tend to be truly Religious, he must expect no-*
“*thing but to save his Soul*?

“But how can this be true?

“Must I lose my *Body* altogether?

“Must

“ Must I be villing that the *Union* between my *Body* and *Soul* should for evermore be loosed ?

“ Must I be willing to be for ever without a *Body* ? No, no.

“ All that the Lord requires of me, is, to have my *Body* for a *few* days or years (a *few* I say, for they cannot be *many*,) to be wholly at the *service* of my *Soul*, and to be willing that the *Union* between those two *Mates*, then should be dissolved ; the *Soul* first taking its progress into everlasting Bliss ; the *Body* being laid in the Dust, to rise at the Resurrection, accompanying the *Soul* into its eternal Felicity.

“ My present Notion of this thing is this :

“ This *Dissolution* of the *Union* between the *Soul* and *Body*, is but a *Dismission* of the *Spirit* into its happiness, after a wearisom conflict here. And as long as it shall be best for me to be here, here I shall continue. Infinite *Wisdom* is to be the Orderer of this ; and it will be a grievous and shameful reflection thereupon, for me to say, *It will be better for me to live, than to dye*, at such a time when I am called thereunto.

“ With

“ With my *Body* I must expect to lose
“ all the pleasant Enjoyments of this
“ World, *Liberty, Library, Study*, and Re-
“ lations. But yet neither shall I lose these.
“ As for my *Liberty*, by True Religion,
“ and by Dying for it too, when need
“ requires, I shall gain the only *Liberty*,
“ even from the *body of sin*.

“ As for my *Library*, if I die for Christ,
“ or *in the Lord*, I shall have no need of
“ it. My Understanding shall be enough
“ enlarged, and I shall not need to turn
“ over *Books* for Learning. As for my
“ *Study* (my *Paradise*) I shall have a bet-
“ ter, a larger, and a more compleat than
“ this.

“ As for my *Relations*, those of them
“ that are *truly pious*, I shall only *go before*
“ them; and if there should be any of
“ them not *pious*, the longer I should stay
“ with them here (if they continue im-
“ penitent) it would but make my Grief
“ more intolerable, to think vwhen I leave
“ them, that *I shall have no hopes to see*
“ *them again for ever*.

“ But this is not all neither. —

“ My *Body* must be used as the *Souls In-*
“ *strument*; and here all that *strength* and
“ *ease* vvhich I have, must be used for the
“ Soul :

“Soul : And truly there is reason enough
 “for it, that so there may be eternal hap-
 “piness for *both* together.

“In *Marriage*, the Husband and Wife
 “should have the *same design*. Would it
 “not be inhumane, for the one to have
 “a design which tends to the ruine of the
 “other ? Just so my *Soul* and *Body* should
 “have the *same design* ; and the *Body* being
 “the more vile of the *two*, should be sub-
 “ordinate to the *Soul*. And it is a neces-
 “sary disjunction, either the *Body*, the
 “*strength*, and *ease*, and *members* of it,
 “must be used for the good, or for the
 “*hurt* of the *Soul* ; there is no *medium*
 “*here*.

“Let me then herein make my *Body*
 “useful to my *Soul*, in accomplishing all
 “the *good-designs* of it, which it is capable
 “of being interested in.

“Nor is there any thing else worth
 “speaking of that must be foregone, ex-
 “cept *health*, and the *momentaneousness* of
 “all bodily Torments, will make *them*
 “*very tolerable*.

“*My Resolutions be,*
 “That I will not expect, by devo-
 “ting my self unto the Fear of God, to
 “gain

“gain any thing as to my *Body* in this
“*World*.

“*That* through the Grace of Christ, I
“will use the *strength, ease, health* of my
“*Body*, yea my *whole Body*, in Subordination
“to my *Soul*, in the Service of the Lord
“Jesus.

With such *Meditations* as these, he kept
mellowing of his own *Soul*, and preparing
it for the state wherein *Faith* is turned into
Sight.

But there was yet a more delightful and
surprizing way of *Thinking*, after which
he did aspire. He considered, that the
whole *Creation* was full of God; and
that there was not a Leaf of *Grass* in the
Field, which might not make an Observer
to be sensible of the Lord. He apprehend-
ed that the *idle Minutes* of our *Lives* were
many more than a short liver should allow:
That the very Filings of *Gold*, and of *Time*,
were exceeding precious; and, that there
were little *fragments of hours* intervening be-
tween our more stated businesses, wherein
Thoughts of God might be no less plea-
sant than frequent with us.

The Elegant and Excellent *Meditations*
of Sir *William Waller*, had particularly
D affected

affected him unto a commendable Emulation of them; and hence he did attempt to make even the more *common* and more *trivial* occurrents of humane Life, the occasions of *Great Thoughts* within him. He would with the *Chymistry* of *Occasional Reflections*, Distill *sublime Spirits* from *earthly Bodies*; and from the view of mean things, fill his nobly imployed Mind with *Lessons* and *Prayers*, which only the *Father of Spirits* was a Witness to.

Some of these his *Occasional Reflections* I find in his private Papers; and one or two, for a *taste*, I will bespeak the Reader's acceptance of.

Jan. 8. A. M.

“ Being about to rise, I felt the *cold* in
 “ a manner extraordinary; which inclin’d
 “ me to seek more *warmth* in my Bed be-
 “ fore I rose; but so extream was the
 “ *cold*, that this was not feasible: Where-
 “ fore I resolv’d to *dress* my self without
 “ any more ado; and so going to the
 “ *Fire* in my Cloaths, I soon became warm
 “ enough.

“ Turn this, *O my Soul*, into an useful
 “ Meditation. There is a necessity of my
 “ *rising*

“ *rising* out of my Bed, the Bed of *Security*.
 “ which I am under the power of, and
 “ to *live* unto Christ, and to *walk* in the
 “ Light.

“ In order hereunto, I must put on my
 “ poor Soul the *Garments* which are to be
 “ had from the Lord Jesus. To awaken
 “ me out of my *sleep*, and my *security*, I
 “ am to set before me the *Sun*, the Go-
 “ spel of the *Sun of righteousness* doth in-
 “ lighten my Mind, and tell me, that I
 “ was before muffled up in *darkness*; and
 “ that if I continued therein, I should
 “ starve and perish. I am also taught, That
 “ when Men are *convinced* of their miserable
 “ condition, they will rather endeavour
 “ to Ease, and comfort and cherish them-
 “ selves by something *in themselves*, than
 “ put on the *spiritual Garments* which
 “ the Lord Jesus Christ has provided for
 “ them. An Evil to be by me avoided.

Again, another time.

“ Upon *Water* taken from the *Fire*, I
 “ saw a *lukewarmness* quickly seize; like
 “ the frame of Spirit, which many Pre-
 “ tenders to Religion have after a glorious
 “ and affectionate *Profession* of it. Of this
 D 2 “ fort

“ fort were some among the *Laodiceans* of
“ old ; which is exceedingly displeasing
“ to the Lord Jesus Christ : Whence it is
“ that he saith, *I will spew thee out of my*
“ *mouth*. Let me endeavour to beware
“ of this hateful and odious frame of Spi-
“ rit ; and let the contrary thereto be
“ my desire, my endeavour.

Once more.

“ Among some Gentlemen that were
“ sitting in a Room illuminated with a
“ Candle, one beginning to read unto us,
“ there was *another Candle* brought unto
“ him, for his assistance in it. Which af-
“ forded me such a Meditation as this :

“ That those who are to be *Teachers* of
“ others, have need of *as much light again*
“ as ordinary Christians have. They, if
“ any, need a *double Portion* of the *Gifts*
“ that are in other Men ; and the helps
“ of Knowledge that other Persons have,
“ they much more should be furnish'd
“ withal.

“ It was not because they had *better Eyes*
“ than him whose Office it was to Read,
“ that they needed but *one Candle*, when
“ he had *two* provided for him ; but the
“ Work

“ Work incumbent on him, and expected
“ from him was the occasion of it.

But I design little more than a *Confirmation* with an *Illustration* of my *History*, for which, a touch or two upon every Article will serve. I am now to add, That this Young Man had a Principal regard unto the *Scriptures* for the Subjects of his *Meditations*, and he was very expensive of his Thoughts on the *Book of God*. He was daily digging in the *sacred Mines*, and with delight he fetched thence Riches better than those of both the *India's* ; and he could say, *O how I love thy Law ! it is my Meditation every day !*

Even in the time of his mortal Sickness, he was very angry at himself if he had not heard a Portion of the *Bible* read unto him from day to day.

Once when he was near his End, a good part of a day having pass'd before he had enjoyed his *Meal* of Scripture ; he said unto his Sister with some impatience, *Alas ! what an ungodly life do I lead ! pray come and read my Bible to me ; and read me the forty ninth Psalm*. Indeed he read the Scripture not *cursorily*, but very deliberately, and considerately ; and as an effect of his doing so, he could

give such an account of the *Difficulties* in it, as the most not only of *Christians*, but of *Divines* too, would judge an *Attainment extraordinary*. Not long before he dyed, he had read over all the large and great *Annotations* on the Bible, lately published by Mr. *Fool*, and some other Non-conformist Ministers; but having dispatched those two noble *Folios*, he said unto one that was intimate with him, *Thus have I read the Bible, but I have now learnt a better way!* And *that way* was this. He would oblige himself in reading to fetch a *Note* and a *Prayer* out of every *Verse* in all the Bible; to dwell upon every verse until it had afforded at least one *Observation*, and one *Ejaculation* to him.

He imagined that an incredible deal both of *Truth* and *Grace*, would in this way make its impression upon his Mind, (besides what Exercise of *Wit* it must have call'd for) and so most certainly it would have done; but before he had made much Progress in it, the *Chariots of God* fetcht him away to that place in which a *Jesus* is a *Bible* to the there perfect *Spirits* of the Righteous.

Such a *thinking* Person was he; and yet after so many kind of *Thoughts* in the day,

day, he could not rest a Night quietly, unless he compos'd himself for *sleeping* by *thinking* a little more.

He knew that no better a Man than one of the *Moral Heathens* propounded a *Nocturnal Self-Examination*, as a *part* and *cause* of no little Wisdom, and that much more a *sober Christian* should endeavour to maintain a good *understanding* of himself, by such *Nightly Recollections*. Wherefore before the *Slumbers* of the Evening, this Young Man would put *three General Questions* to himself, with divers *particular* ones that were subordinate thereunto. The Questions were,

Question 1.

What has God's Mercy to me been this day?

Here he considered what *favours* God had newly smil'd upon his *inward*, or his *outward* man withal.

Question 2.

What has my Carriage to God been this day?

Here he considere'd what *frames*, and *words* and *works*, and what *snare*s and *sins* he had newly been concerned with.

Question 3.

If I dye this night, is my Immortal Spirit safe?

Of this he judg'd by his Closure with God, as his *best good*, and last *end*, and with Christ as his *Prophet*, and his *Priest*, and his *King*, and by his Resolution always to be a *Witness* for the Lord, and an *Enemy* to every Sin: Tho sometimes he would with a more large and long Attention *Examine* his own *Hopes* of Eternal Happiness, for which purpose he had in writing by him, his Bundles of *Marks* and *Signs*, which testify a Man to be born of God. When he had thought on these things, he was able to lay *himself down in peace and sleep*; but this was a way to keep a Soul *Awake*.

I begin to suspect that my Readers patience is almost expir'd; and therefore I shall cause the Remainder of this *Narrative* to omit where it cannot *contract*, what yet is well worthy to be the matter of it.

Fourthly, He was one that *mortified* and *conquer'd* the SINS which were a *Vexation* to him. There were some *Sins* which gave to this Young Man a more violent, and outrageous disturbance than he could without much passion bear: These did he contrive and conflict much in his *Oppositions* to, and gave not over till

till he had a certain Prospect of a *Victory*.

Of all the things which ever troubled him, I know not whether any were more grievous than the *Blasphemous Injections* which like *fiery* venomous darts inflam'd sometimes his very Soul within him.

It may be some Testimony of *Sincerity*, when Persons are not a little *afflicted* for, as well as assaulted with, *Blasphemous Imaginations* about God; which rise within us in contradiction to all that Reverence of him, which we know not how to lay aside.

This Person on his *Death-bed* complain'd to me, that *Horrenda de Deo*, Horrible Conceptions of *God*, buzzing about his mind, had been one of the bitterest of all his Tryals: and I find his *private Papers* making sad Lamentations over the miseries of this annoyance. You shall read how he did encounter these *Fiends*, as one that was no Stranger to the *Wars of the Lord*.

Once in his *Diary*, he says;

“ Troubled exceedingly with *Blasphemous Suggestions*, my Soul bleeds at the thoughts of them.

“ O that Christ would deliver me from
“ them!

" them ! they make my Life unpleasant. I
 " do believe that *Satan* never struggled so
 " hard to keep any one from Christ, as
 " he has done to keep me !

" From hence I learn, 1. My great En-
 " mity to, 2. My great need of, the
 " Lord Jesus Christ.

At another time :

" Troubled with *Blasphemous Thoughts*,
 " I learn from hence,

" 1. Seeing these would have me to en-
 " tertain a *low Esteem* of Christ and God,

" I will endeavour to have a more high
 " and eminent *Esteem* of God and Christ.

" 2. Seeing these do so perplex me
 " continually,

" I learn, that I am unable of my self
 " to raise *good Thoughts*, much less to per-
 " form *Good Acts* of Obedience. I would
 " be deeply *humbled*, that my Soul should
 " be thus *defiled*.

" Seeing, I have often so much Expe-
 " rience and stirrings of Enmity in my
 " Soul to God, I would be excited
 " thereby more heartily to cleave unto
 " him.

Once

Once more,

"I hope I have now got strength over
"my *Blasphemous Thoughts*, after this
"manner.

"1. *Humbling* my self under a sense of
"my own vileness and wretchedness.

"2. *Praying* earnestly for the removal
"of the Enmity that is in my Soul to
"the things of God; especially as to this
"matter.

Thus discreetly did he manage the
Shield of Faith against those barbed Ar-
rows of Hell: Nor did his other Corrupti-
ons escape the *Offensive*, as well as the
Defensive Weapons of his Soul.

Under the most furious of their As-
saults, I find this to be one of his *honour-
able Retreats*.

"For the Relief of my Soul under the
"Power of *Corruption*; Let me by *Faith*
"apply these *Scriptures*.

"First, *Rom. 6. 14.*

"Secondly, *Ezek. 36. 26.*

"Thirdly, *Mic. 7. 19.*

"Fourthly, *Zech. 13. 1.*

"Besides *Zech. 9. 12. Mat. 16. 18. John*

"12. 31. and *Rom. 16. 20.* and these Consi-
"derations:

"First,

"First, Christ is a compleat Redeemer,
 " *Heb. 7. 25. 1 John 1. 7. Heb. 9. 14.*

"Secondly, God's Infinite Power is engaged on my behalf, if I be in Covenant with him.

"Thirdly, God will perfect *Holiness* where he hath begun it.

In such Engagements as these against his *Invisible Adversaries* he continued, untill he is now a Conquerour, and more than a Conquerour.

Fifthly, He was one that wisely prepared for the CHANGES that were before him. It is a Remark in one of his Papers: " *I think it convenient for me to ob-*
 " *serve the Temptations, I am, or shall be*
 " *obnoxious to, and get suitable Remedies*
 " *against them.*

He seem'd indeed to have a strange *Presage* of what he was to meet withal, and O how he laid in that he might not be *unprovided* for it! A *prudence* rarely seen among the Children of Men, whose *Misery* is great upon them because they *know not their Time*.

There were especially two Calamities which he had a fore-boding of, *Dismal Pain*, and *Early Death*. As for his *Pain*, he was it seems to undergo exquisite *Anguish*
guishes

guishes, for many Months before his Dissolution; but before ever it came upon him, how strangely did he fortifie himself against it! He said in his Diary some Years before he left the World,

Sept. 2.

“I had not in the *morning* time enough
“for *solemn Meditation*: Great deadness
“and dulness was in my Heart, as to
“*Spiritual Thoughts* afterwards; the Reason was, because I *did not perform my solemn Meditation as I should*.

“I had now apprehensions that I must
“undergo sore *Tryals*, and *Conflicts*, and
“great Afflictions.

“Wherefore it did highly become me
“to get as great a measure of *Grace*, as
“the opportunities which I enjoy may
“afford, and therefore I purpose to be
“more serious in my Meditations, not
“omitting other Duties therewithal.

“I see my Resolutions must *every day*
“be renew'd, as to great diligence in
“my serving God.

“And since I must expect great *Afflictions*,
“I must make it my daily work by *solemn Meditation* to go over the whole
“*Body*

- “ *Body of Christianity*, and particularly to
 “ have daily Thoughts on the *Condescen-*
 “ *on of Jesus Christ*: I must also endeavour
 “ to get a large measure of *sanctified know-*
 “ *ledge*; wherefore,
 “ *First*, There is need of *Earnest Prayer*;
 “ and
 “ *Secondly*, Of very *holy walking*.
 “ *Thirdly*, Of entertaining the *Truth*
 “ with greatest *Affection*; and
 “ *Fourthly*, Looking on it *as it is in Jesus*;
 “ and
 “ *Fifthly*, Solemn *Meditation*; and
 “ *Sixthly*, Much *Reading*; and
 “ *Seventhly*, *Living* upon the *Truths*
 “ which I know, and *Thankfulness* for the
 “ Knowledge which I have already.

And at another time there was this written in his Diary.

- “ This Morning I meditated about a
 “ part of *Self-denial*; Namely, the deny-
 “ al of *Bodily Health*, and of *ease* from
 “ Torment.

- “ My *Resolution* was, that it was bet-
 “ ter to part herewithall, than to *sin*.
 “ I hope there is a *thorough purpose* in my
 “ Heart

"Heart to perform accordingly, when I
"shall be call'd thereunto.

"I do feel the stirrings of *self* in my self
"this day: *It* would fain be in the Throne
"of God within me; but I am resolved
"Christ shall be my *King*.

And as he thus put on the whole Armour
of God, that he might be able to stand
when he should be tryed, so he found the
benefit of it when he came into the *Field*.
Few in the World ever bore such Dolors
with such a silent and a quiet and com-
posed *Temper* as he. Some that were in-
timate with him, would say, *He was one*
of an Iron Patience, and they had rarely if
ever seen such a patient Patient. But his
Death he seem'd all along most careful
to be ready for.

In his Papers.

Meditations on the four last things, was
a *Title* mentioning a *Subject* of his most
solicitous Contemplations. Above three
Years before his *Translation*, his Diary hath
such a Note as this.

"Speaking to Day something concerning
"my *Commencement*, I was strangely sur-
"prized, and had many Thoughts, yea
"Perfwa-

In the Mar-
gin he
wrote, De-
ceived.

"Perswasions, *That I should not live.* He then ———

"*Refl.* What may be the *Import* hereof
 "I cannot tell; yet I gather thus much:
 "That it is incumbent on me without fur-
 "ther delay, to make my *Calling and Election*
 "sure.

He hath also left behind him, some *Meditations*, tending to the *Exercise* of *Repentance*, and *Faith*, and *Preparation for Death*, as he hath himself intituled them; but the Reader by this time will easily pardon my forbearing the Communication of them.

Indeed, *Preparation for Death*, in one word, contains the substance of what he had been doing divers years before the *King of Terrors* took his *Clay House* away.

And as he was desirous to prepare for what *Passive Obedience* he might be put upon, so he was loath to have his Heart not well ordered or furnished, when *active Obedience* might be called for at his hands. Tho he never liv'd to preach any other than some *private Sermons*, yet he was not unthoughtful of the Time when *publick ones* might be expected from him. It may not be unuseful for me to insert one of his *Meditations* here; it runs in such terms as these.

"*Whether*

¶ *Whether I should be a Minister?*

“ I considered all *Objections* which Per-
 “ sons might make against it, and answer’d
 “ them every one. But one *Objection* startled
 “ me more than the rest, to wit, *Personal*
 “ *Unfitness*, from my *Hebetude*, or want
 “ of Invention. To which I answer’d,
 “ with minding that Promise in *Exod.*
 “ 3. 12. *Certainly I will be with thee.* And
 “ the beginning of ver. 18. *They shall hearken*
 “ *to thy voice.* And where God finds work,
 “ there he will give *strength.* I likewise
 “ considered 1 *Chron.* 28. 10, 20. and
 “ *Mat.* 28. 19, 20. and *Josh.* 1. 9. and
 “ *Judg.* 6. 12, 14.

“ And then I thought with my self, That
 “ as for *living in a remote part of the Coun-*
 “ *trety*, I should be willing thereunto, if so
 “ I might do Service for God, and bring
 “ Glory to his Name. And whilst I was
 “ musing on these things, I was melted
 “ into a frame, that I thought heretofore
 “ I should never be in, namely, *humble*
 “ *Submission to the good Pleasure of God,*
 “ *however he should dispose of me.* I knew,
 “ that though I were *Reproached* for what
 “ *meannefs* I should this way be exposed

E

“ unto,

“unto, there is an Answer in *Rom.* 1. 16.
 “and in *Mark* 8. 38. and in *Pfal.* 31. 19. and
 “in *Prov.* 16. 7. and in *Pfal.* 37. 5, 6. So
 “were the Apostles, 1 *Cor.* 4. 3, 9. If I serve
 “Christ, God will honour me, *Joh.* 12. 26.

Every one must own, that however such things as these, in an *old* Man, may be below our Admiration; yet in a *young* Man, that out-lived not the Years which the *Nodes* of the *Moon* take to dispatch a Revolution, they deserve a *Memory* among them that may be Edified by such *Exemplary Pr. Etices*. Indeed, he was himself Extremely unsensible of the least *worth* or *shine* adorning of him; and in his whole Deportment he discovered a modest, an humble, and a deserved *mein*; which might be reck'ned to bear little *proportion* with his other Accomplishments, were it not that the more *gracious* Men are, the more humble they always are; and they are the *Fullest* and *Richest* Ears of Corn, which most hang down towards the Ground. But while he in a sort wronged himself, to escape the *bane* and *blame* of *Pride*; it is a piece of *pure Justice* in the Survivors, to *Embalm* the Name of a Person thus desirable, since he is gone thither where he
 has

has no *Chaff* to take fire at the sparks of our Praises.

*Sic oculos, sic ille manus, sic ora
ferebat?*

Such a *young* Man as this it is that the Church of God is now deprived of! What a *Blessing* might his Living have proved unto the World! But as the *Long-liv'd Patriarchs*, before the Flood, have still that Clause introduced of them, *And he dyed*; which Clause awakened and Converted a Person of Quality, who came in occasionally while the Minister was reading the *Fifth Chapter of Genesis* to the Congregation; so must I now say of the *Short-liv'd Person*, whom we have been paying our last Respect unto, He lived thus long in a little time, *And he died*.

Before I break off, I must relate,

III. *HIS DEATH.*

Too soon and too sad a thing for me to mention without Sighing, *Ah my Brother*, in my Lamentation over it. He had contracted an universal *Ill Habit* of Body; which was attended with a particular ge-

neration of *Ill Humours*, where the *Os Ileon* and *Os Sacrum* joyn; from whence it fell into his *Thigh*, until there was a very large collection of it there.

There was an *Incision*, with mature Advice made into the *Tumour*, about a Month before his Expiration, which gave good hopes of his Recovery into a capacity of serving the Church of God; but the *Circulation*, which was now given unto the *putrid Juices* which his Blood, through his continual and sedentary Studies, had been annoyed withal, soon enkindled a Fever, which burnt asunder the thread of this pious Life.

One might suppose, that such a *Walk with God* as the Reader has newly had Pourtrayed before him, should End in *Raptures*, and *Extasies* of *Assurance*; but I am to tell him, That this young Person had them not. And there wanted not Reason for it. For his *Natural Distemper* disposed him to what is contrary to Joy; but his Deep Humility had a greater share in the *Jealousies* and *Suspensions* which he would still cherish of himself. He was indeed so afraid of being an *Hypocrite*, that he would scarce allow himself to be called a *Christian*, and he did not care so much

much as to tell any of his own *Experiences*, no, nor his *Inclinations*, unless to one or two Divines, who kindly refreshed him with their daily Visits; and with them too he would uphold his Discourse only in *Latin*, if any one else were by.

Never did I see more Caution against *Hypocrisie*, than what was in him; and a certain *Self-aborrence* accompanying of it, caused to proceed from him no Expressions, but those of an *Abased Soul*. When his Brother having recited the Terms of the *Gospel* to him, with a design to obtain from him a Renewal of his *Explicit Consent* thereunto, asked him, *Whether he did not judge himself Sincere in that Consent?* He only replied, *I should think so, if it were not for the Seventeenth of Jeremiah, and the Ninth.*

He was *Dejected*, yet not *Despairing*; and he discovered a wonderfully *Gracions*, when he had not a *Joyful Frame*. He was all made up of Longings and Breathings after *all the fulness of God*, when he could not or would not pretend unto any Confidence of his *Acceptance* with the Lord.

In the time of his *Health*, he had not been without the comfortable Perswasions for which he follow'd hard after God. In one place, I find him saying (on such a

day) *I had Fears lest I did not love the Blessed God; but yet I was sure I desired to keep his Commandments. Another time so; For Three quarters of an Hour, I pleaded earnestly for assurance of the Love of God unto me, and I said, As many as received Christ Jesus, to them he gave power to become the Sons of God; And I did receive Jesus Christ, as the Free Gift of God; and received him to save me on his own Terms: I chose him to be my Priest, and Prophet, and King. Now I begg'd of him that he would manifest his Acceptance of me, and give me the Spirit of Adoption: I had then, I hope, some Assurance. But when Sickness came, he was loth to own a clear Title to the Rest of God: Yet before he died, he suffered some sober Intimations of his hopes to fall from him. There was a good Man in this Land, whose last words yet were, It had been good for me that I had never been born. The words of this humble Self-loathing Young-Man, were of another strain. In the last Night, that we had him with us, he would have his Watcher to read, The Song of Simeon, unto him, Now lettest thou thy Servant depart in Peace: And in the Morning after, he said, I have now been with Jesus Christ! which, from such a little Speaker as he,*

we could not have his Explication of.

In one of his last Minutes, a faithful Minister said unto him, *Find you not Comfort in the Lord Jesus Christ?* To which he made only this discreet and humble Answer, *I Endeavour to do those things which will issue in Comfort*; and then he quickly surrendered up his Redeemed and Renewed Soul unto him who had loved him, and washed away his sins in his own blood.

Thus he went away to the heavenly Society, where he is beholding the Face of God in Righteousness, and solacing himself in the Company not only of his blessed Grandfathers, and Uncles, and all the Spirits of the Just; but of the amiable Jesus himself, which is by far the best of all. His Tears are all dried up, his Fears vanished away, and his Hopes more than answered in Joys unspeakable, and full of glory.

His Elder Brother having thus written of him, now satisfies himself in the Duty therein done to God and Man; and would keep waiting for his own Change, until, Thy Free Grace, O my God, shall give unto the most miserable Sinner in the World, an admission into Emanuel's Land.

Finished
Octob. 29.
1688.

Cotton Mather.

One that had an Acquaintance with him,
 did him the Justice of weeping over his
 Grave such an *Epitaph* as this.

I *Enclosed in this sable Chest,*
The Host once of an heavenly Guest
Here lyes: Upright Nathanael,
True Off-spring of God's Israel.
Him Dead, how term we, from his Birth,
Who liv'd in Heaven whilst on Earth?
His Head had Learnings Magazine,
His Heart the Altar, whence Divine
Whole Hecatombs, which Love had fir'd,
Of high Praise, and warm Pray'r aspir'd:
His Life, the Decalogue unfolded;
A Meat-off'ring, his Speech well moulded;
His rare Devotion, such now seen,
A sign of Ninety at Nineteen.
Years but in Bloom, Grace at full growth;
Angels, you Know and Think his Worth.
Thus Time, Youth's Glass, Turn'd e're 'twas Run,
And Ages too, before begun.

Rest, glorious Dust, and let thy perfum'd Name
Sound in the Trumpets of Immortal Fame.
For thô Times Teeth Mausolæan Monuments
deface,
They'll never gnaw thy Name which with the
Stars has place.

Posuit, R. Hale

FINIS.